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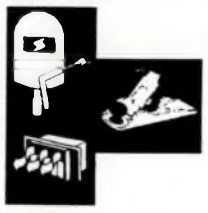

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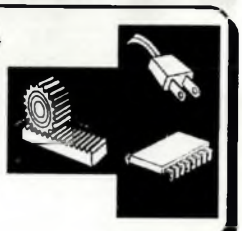

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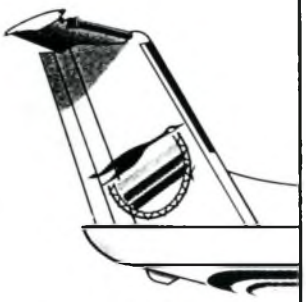

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Thoughts about the turkey

Hope nobody choked on a bone from that traditional Thanksgiving turkey.

Speaking or rather writing of that traditional Thanksgiving Day, have you ever wondered about the true origins of Thanksgiving?

Almost everyone thinks nice thoughts about this holiday. We have visions of the North American Native inhabitants inviting the European newcomers to a feast. Extending a helping hand to welcomed pioneers. A time of sharing, not only of knowledge and food, but of well-being. The colonizer and the colonized dealing peacefully with hardships as partners. It is considered, in this light, a celebration of mutually dependent survival.

Nothing could be farther from the truth. The day of Thanksgiving has the dark evil roots of colonialism. Hate towards a different race and culture are the birthplace of Thanksgiving.

Back in the 1500s, the Governor of Plymouth Rock gathered his colony's militia and attacked a peaceful town of 300 Whampanogs. They killed every man, woman and child in a surprise attack. Returning after a waging this successful campaign to exterminate "vermin," he declared a day of Thanksgiving. This day has been celebrated ever since.

One might argue that the meaning has changed. Today people celebrate this holiday for different reasons than the Puritan celebration of mass murder. Today's celebration is a non-Native symbol that non-Native and Native people can get along. As Native people, the implications are that we should be grateful for this olive branch extended to us in the form of changing the meaning of Thanksgiving.

In this way, it ultimately becomes an expression of self-denial. It is saying that settler peoples did not practice genocidal activities against the Native peoples. The roots of Thanksgiving goes back to paganistic holidays. Past histories taught us that most cultures had some sort of ritual or celebration at this time of year.

What does celebrating Thanksgiving mean to me?

Some of these thoughts were on my mind this Thanksgiving at Ernie's. Later, I was sitting there looking around at my friends. Everyone contributed something to the occasion. Turkey, mashed potatoes, stuffing, soup, pumpkin pies, carrot and blueberry pies and, my favourite, the pickled carrots. Still looking for that recipie.

It was a happy event that we had come together to celebrate. To talk, laugh and, of course, eat. It was a comfortable sense of well-being. I was truly happy to see all the faces. I guess once a year to remember the past, celebrate the survival of people and peoples, to eat and be merry is the least amount of time I would want to do this.

I still don't know if it's right, but when people gather in the right spirit to celebrate together, I have a hard time finding something wrong with that. Maybe we could just acknowledge the past and move on.

BY WILL NICHOLLS

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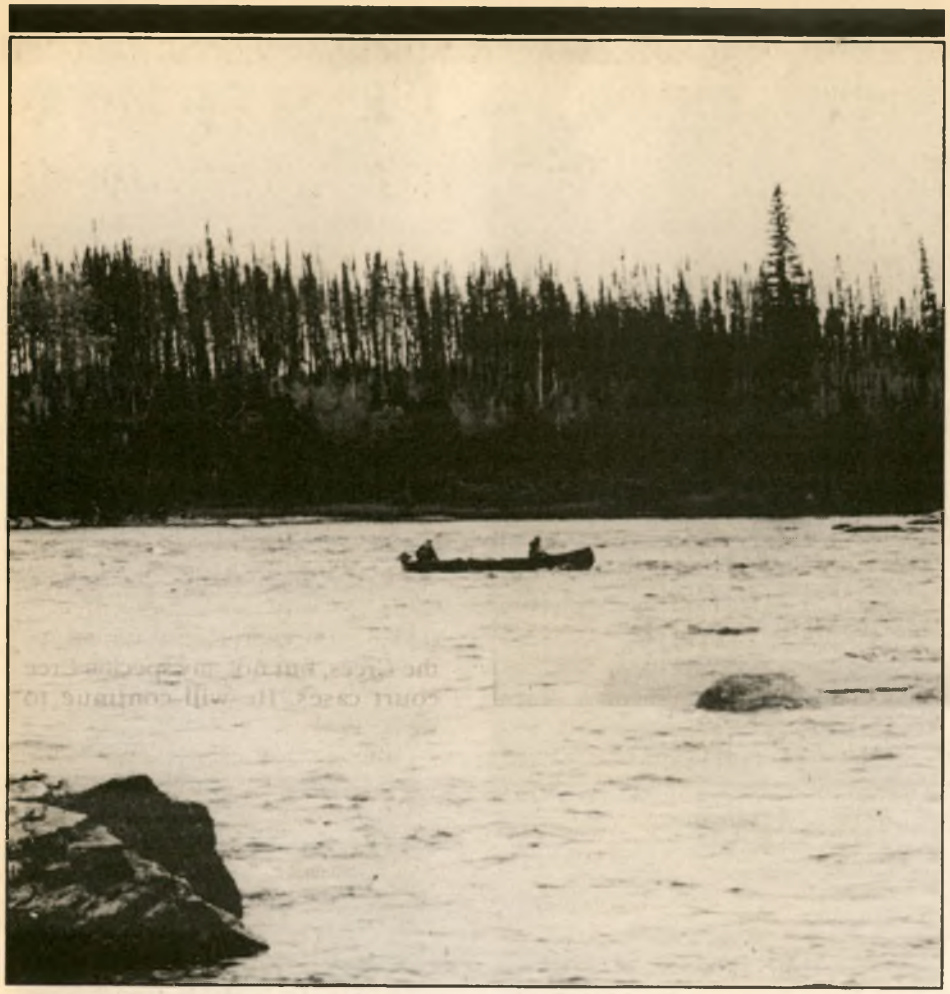
Cover Photo: Robbie Dick at the '93 GCCQ Annual General Assembly, Waskaganish
Photo by Neil Diamond.

OCTOBER 21, 1994



Listen to me

Listen to me... I have a story I want you to hear
About a Nation of people whose hearts are filled with
love and passion for all the Great Spirit's Creation...
Listen to me... As I tell you about the evils done to the
Proud Nations of People, who only wanted to show love
and friendship to the people of Foreign Lands...
Listen to me... As I tell of the history of my People whose
philosophy of life is to live in peace & harmony with
Mother Earth and would extent a hand in friendship before
we would in anger...
Listen to me... When I tell you how our offer of peace
through our many Peace Treaties which were sealed with
the oath of our sacred pipe ceremonies were dealt with lies,
deceit, hostility and death...
Listen to me... When I answer people who tell me things
have changed for the better in America for all, that nothing
has changed for us Indians; we are still living in
the highest poverty, alcoholism, unemployment rate,
and we are still being dealt with lies, deceit, hostility and death...
Listen to me... I am the Indian voice crying out from
millions of Graves for peace, justice and freedom...
and for the return of our Holy Lands the Black Hills...
Listen to me...

This poem, written in Aug. 1985, is reprinted from the booklet In Total Resistance, *published by the Leonard Peltier Support House in Kansas City.*

BY LEONARD GWARTH-EE-LASS PELTIER

the Nation

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PRINTED BY QUEBECOR INC.

THE NATION HEAD OFFICE
P.O. BOX 151
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WILL NICHOLLS

WASWANIPI MOVES AHEAD ON SAWMILL

Waswanipi's sawmill is a step closer to getting underway.

A protocol agreement has been signed between the forestry company Domtar Inc. and the Waswanipi Mishtuk Corporation for a joint sawmill venture. The agreement is still being fine-tuned and will be signed by December.

Chief John Kitchen told *The Nation* the sawmill will cost $5.2 million and create 60 jobs. Forty five to 50 of those jobs will go to Crees.

Mishtuk, a forestry company owned by the Waswanipi First Nation, and Domtar are each putting in $1 million. Mishtuk will also secure a $1-million grant from the National Aboriginal Development Program, get a $1.2-million bank loan and a guarantee from the James Bay Eeyou Corporation for the remaining million.

Domtar is putting up almost 20 per cent of the money and will own 40 per cent of the sawmill. Mishtuk is putting up 80 per cent of the money and will own 60 per cent of the sawmill.

"There's a big economic spin-off for the community," said Chief Kitchen. "If you look at Waswanipi and the other communities, what you need is employment. Some of the social problems in the communities are because people don't work. If you don't have anything there for employment, the town will die."

An opinion poll was held for residents on the sawmill at a special band meeting on Aug. 31. Of 215 people present, 78 per cent favoured the sawmill. No referendum is planned at the moment.

Chief Kitchen said the sawmill will lose money in the first two years, then turn a profit in the third.

If the sawmill is to make money, Mishtuk must start cutting nearly three times as many trees as it's cutting now.

But this prospect is raising concerns among some Waswanipi trappers and youth. They see the need for jobs, but point to the fact that loggers have already clearcut half of the Waswanipi territory.

Chief Kitchen has done his best to allay fears about the sawmill. He has brought trappers into meetings with Domtar and got Domtar to agree to consult with Waswanipi residents about its own forestry operations.

In the agreement, Domtar also agrees to look into hiring and training Crees both at the sawmill site and in its own operations, and giving Waswanipi Crees tree-planting work at Domtar sites.

Paul Dixon, the Local CTA Fur Officer and a Waswanipi Band Councillor, is consulting with trappers about their position on the sawmill plan.

Paul speaks of being "caught between two worlds" when he looks at the project—between the world where Crees need jobs and the world of hunting and trapping. (Look for a response from the trappers in an upcoming issue of *The Nation*.)

In another development, Grand Chief Matthew Coon Come has called for a regional forum on forestry and mining to hammer out a united Cree strategy on development projects on Cree lands (see Forestry, page 23).

BY ALEX ROSLIN

O'REILLY RESIGNS AS CREE GENERAL COUNSEL

BY WILL NICHOLLS

"This is to confirm formally that I have resigned as general legal counsel of the GCCQ/CRA effective today."

So started a letter signed by longtime Grand Council lawyer James O'Reilly on Oct. 4. The letter was faxed to Grand Chief Matthew Coon Come and every other Cree Chief.

In an interview with *The Nation*, O'Reilly said he is leaving the position of general legal counsel for the Crees, but not any specific Cree court cases. He will continue to work on those.

The legal counsel is responsible for managing legal campaigns and other lawyers for the GCCQ/CRA. "Simply put, I believe the position of general legal counsel in my case has become purely 'symbolic,'" wrote O'Reilly in his letter.

In our interview, O'Reilly explained that he hadn't really been part of the process of determining Cree legal strategies for some time.

"The reality is I no longer have played the role now that I used to play for some time and that's the discretion and prerogative of the leaders of the Cree Nation, so I just wanted to set the record straight and reflect reality," O'Reilly told *The Nation*.

"These things are extremely understandable. People change, leaders change, administrations change and what I made very clear was that I'm prepared to work on very specific mandates as one of the Cree lawyers and continue with this as long as they want."

He explained that he has legal commitments to other First Nations besides the Crees but couldn't fully commit himself to that work due to his job as Cree general counsel.

"This is an evolutionary thing," explained O'Reilly.

"It reflects more of reality and it's not good-bye. There's a changed role. Let's all recognize that and I'm a resource they can still count on when and if they need me."

Can't eat the fish

Letter to the Editor:

Re: I can't eat the fish, from the film *Power Of The North*.

I am sometimes in awe at the white man, his conquests
Automatic washers and dryers
Refrigerators, air conditioning
Computers, "the conquest of energy"
And many more discoveries.
The amazing wonder of man walking on the moon and more recently cellular phones.
But it's tragic.
I can't eat the fish.
Crees made a million dollars off their land.
But I can't eat the fish.
Why am I so nervous?
The worst thing that can happen to me.
I can't eat the fish.

The film was an excellent presentation, though I strongly object to being called an ignorant and backward person by Hydro-Quebec. Weird, I can't eat the fish.

Margaret Cromarty
Chisasibi

Not enough exchange

Letter to the Editor:

This letter was printed in Le Devoir *in September.*

"The Crees of James Bay will hold their own referendum," said a *Le Devoir* headline on Aug. 28.

The Crees of Quebec have been saying, since last winter, that they want to choose between the three political options that they envisage for their furure: independence of the Cree territory, attachment to Quebec or attachment to Canada.

Certainly, the last option seems to attract the greatest consensus among the Crees.

Many factors can explain this phenomenon. One of these, and not the least, is the quasi-absence of the implication of the Quebec government in the cultural development of the Crees.

The media are, in this chapter, a good indicator of the deplorable situation in which our compatriots of the Middle-North and Quebec North find themselves, as far as their rapprochement with the majority society is concerned.

Every Sunday, the CBC airs a Cree show, *Maamuitaau* (Let's get together), immediately after the national anthem of Canada, at the start of programming.

This can only create specific solidarities with the government of Ottawa and this, since 1982!

In the same manner, the Cree journal *The Nation*, published every two weeks since December 1993 and printed with 6,000 copies, is supported entirely by private, semi-private and federal advertisers.

We never see advertising from the government of Quebec, and Hydro-Quebec has placed only one single ad in issue #10, of 17 issues so far.

This is the tip of the iceberg. The Franco-Quebecois and the Crees of the Middle-North of Quebec don't exchange enough between each other.

Not surprising then that the latter lean more toward the west coast of James Bay and Canada than to the side of Quebec.

Henri L. Comte
President, Medianor inc.

Sovereigntist ramblings

Letter to the Editor:

This letter was published in the Montreal Gazette *on Sept. 28.*

Henri Compte, in his recent attack on the Cree Nation, titled, "Cree going it alone is just a big dream," (Letters, Sept. 22), yet again fails to see the big picture. His sovereigntist emotional argument is flawed, generalized and overly simplistic.

He claims that the Crees cannot partition Quebec because of the kind of message it would send to "Indians in the United States" and its ensuing instability.

Using his logic, Quebec separatism could then be perceived by individual states in the United States as reason to secede from the union. Should the Louisiana territory secede from the states because their Quebec cousins want to secede from Canada?

Must we remind Mr. Comte that the circumstances prevalent in Quebec-Canada relations are far different and more complex than he lets on?

The Cree Nation, like the Quebecois, are just trying to protect their rights, and like Quebecers, their right to determine their future on their "distinct" status. What Mr. Comte proposes is that, at the risk of not stirring up sentiment, the Cree Nation must fall short of exercizing what Quebecers deem as their inherent right.

It appears that the sovereigntist desires of Quebecers are deemed "acceptable and the only logical conclusion." Yet, for natives to dream a similar dream is utopian.

Mr. Comte, like many others, fails in his sovereigntist ramblings to see that it is the native nations that are the most distinct societies in the Americas.

As for Mr. Comte's irrelevant commentary on the issue of slow-paced negotiations of mining projects, I question his true intent. What does this issue have to do with Quebec's borders? Is there a reason for his pointing the finger at the Crees and implying that Quebecers are suffering because the Crees do not want to give the go-ahead to these projects worth $700 million, which may be cancelled?

Has he ever thought of why the Crees are not interested in those projects at the expense of losing jobs for the respective communities? Has it ever occurred to him that the reason the Crees may be stalling those negotiations is because they are trying to figure out who will benefit from those projects and who will, once again, have to deal with the disruption?

The Crees want a change in the status quo. They want to be full-time players, having a say in their future.

The paternalistic intervention from governments acting "in the best interest of the native nations" has been going on for 500 years; it is about time that native nations have input into those areas that affect them directly.

It is easy for Mr. Comte and others, sitting in their downtown Montreal offices 500 kilometres away, to claim they know what is in the best interest of the Cree Nation and their territory. The Cree Nation will embark in the canoe with Quebec or stay on dry land with Canada.

As for the "Cree Dream," let me tell Mr. Comte that a man without a dream may as well be dead, for he aspires to nothing! It is the dreamers of utopia who have changed the course of mankind over time.

Luis Eguren
Grand Council of the Crees
(of Quebec)

PHOTO BY NEIL DIAMOND

PQ OFFERS NATIVES RESOURCE ROYALTIES

PQ Premier Jacques Parizeau has reiterated a promise in his party's platform offering natives royalties from the development of natural resources on their lands.

"Do we start discussing royalties on natural resources with them?" Parizeau asked during a live TV call-in show on Oct. 3. "Of course. Why don't we start opening up?"

Parizeau said the laws on mineral rights vary in different parts of the province. People living south of the St-Lawrence River own the rights to resources found on their properties, while in the North, the Crown owns the rights to resources.

The new Premier hinted that he would be willing to change these rules, saying "it's not written in the New Testament."

Parizeau also said First Nations can't leave an independent Quebec, but he added that Quebec must find a way to live in harmony with natives.

"We have to determine how we will head toward (native) self-determination. We are just beginning discussions with the natives. We should give ourselves the time to advance with one objective—to translate what it means to be 'distinct nations.'"

Parizeau's statements met with mixed reactions from First Nations leaders.

"I don't know if it goes far enough," said Ghislain Picard, regional Chief of the Assembly of First Nations for Quebec and Labrador.

"I know the expectations of natives. They have a big interest in holding title (to the land)," he said in a *Gazette* article.

Deputy Grand Chief Kenny Blacksmith told *The Nation* that First Nations people are cautious about Parizeau's offer. But he also described the Premier's statements as "a positive approach to dealing with historical problems."

He said it's about time First Nations benefitted from development and had a say in resource exploitation to ensure it doesn't harm the native way of life.

"In time, there will be a need for job-creation, but in a way that we don't rape the land. There are ways of doing it," Chief Blacksmith said.

"I don't know why we never had access to royalties in the past. It would have been a different situation in the Cree communities if we had access to royalties."

Chief Blacksmith said Crees are open to working with the new PQ government, elected on Sept. 12.

"I think Crees generally respect and want to work with any party that is in power. We hope that when there is a change, it is a change for the better."

In another development, David Cliche, Parizeau's parliamentary secretary on native affairs, told the Montreal daily *Le Devoir* that the PQ is offering natives a "new deal." Part of this deal would be royalties and working out self-government agreements with each First Nation. Quebec also wants to abolish some Band Councils and replace them with regional-level governments elected by both natives and non-natives living in those territories.

For more on Cliche's proposals, see News, page 19.

BY ALEX ROSLIN

ANTI-TAX RALLY IN OTTAWA

Canada is illegally taxing aboriginal people and is threatening to reduce transfer payments to First Nations once self-government is implemented.

So says an aboriginal organization that plans a protest caravan and rallies in Toronto and Ottawa on Oct. 18 against federal taxation policies toward First Nations. "The government of Canada is illegally extinguishing the hard-fought economic advances Aboriginal indi-vidual and businesses have made over the years," says the Coalition on Aboriginal Inherent Rights and Economic Alternatives in a press release.

"It is trying to ensure that we remain in poverty and dependent on the government. By illegally seizing our inherent taxation rights the Canadian government is destroying the ability of Aboriginal individuals, organizations and business to become economically independent."

The coalition fears that once aboriginal self-government is implemented, Ottawa will stop subsidizing native governments and entities. The only way left to raise money will be through on-reserve taxation. Ottawa also doesn't plan to increase First Nations budgets when they adopt self-government and may in fact reduce their budgets, says the coalition.

The coalition welcomes new members. For more info call 613-563-0998 or 1-800-461-9495.

—Nation staff

53 DIE IN CULT DEATH PACT

A doomsday cult investigated for a plot to bomb native communities has grabbed headlines once again. At least four Quebecers, including the mayor of Richclicu, Quc., were among 48 people found dead in a mass murder-suicide in two Swiss villages on Oct. 5.

Twenty of the victims had bullet wounds and nine had sealed plastic bags over their heads.

Many of those who died were members of the Order of the Solar Temple, a secretive religious sect founded by Quebecer Luc Jouret. Jouret has been investigated by the Surete du Quebec for possible links to death threats against four MNAs, a series of bombings of Hydro-Quebec transmission towers, a bizarre plot to blow up

BRIEFS CONTINUED ON PAGE 8

CONTINUED FROM PAGE 7

native communities and the purchase of illegal weapons.

The cult amassed huge amounts of money and is heavily involved in international arms smuggling, according to media reports. Jouret's chief aide, Joseph Di Mambro, is being investigated by the RCMP for illegally laundering $95 million, reported the *Gazette*. Police have issued international search warrants for Jouret and Di Mambro.

Five other people died in a fire in Di Mambro's house in the Laurentians on Oct. 4. Police say that fire and ones set in Switzerland were started using similar sophisticated ignition devices.

Among those who died in the Swiss mass murder-suicides were a reporter for the *Journal de Quebec* and an employee of the Quebec Finance Department. Seven other Canadians also died. The cult is estimated to have 300 to 400 members in Quebec.

Last year, several members of the cult, including a Hydro-Quebec manager, were arrested on a variety of charges, including weapons offenses. The arrests prompted an internal Hydro probe, which found that 17 employees were linked to the cult. The probe also found that Hydro offices were used after hours by cult leader Jouret for meetings. Employees who attended the meetings were reimbursed for their expenses by Hydro to the tune of $3,100. The probe also found that Hydro had paid Jouret $4,400 to give lectures to Hydro workers on employee productivity.

—Alex Roslin

Anjabowa Daycare launch

Chisasibi's Anjabowa Daycare Centre (Anjabowa Kinwhymausogomik) is inviting everyone to its grand opening Tues., Oct. 25.

The new daycare building has been in operation since June 1993, but hasn't been officially opened yet. Before that, the daycare was located in the old Bake Cree. The old daycare had spaces for 25 children aged 18 months to 6 years.

It became clear to the daycare's board, parents and the wider community that the daycare needed a new building to accommodate more children as well as infants aged under 18 months.

A fundraising campaign in Chisasibi raised $60,000 toward the $300,000 cost. The rest of the money came from loans, donations and grants.

The building was completed by Chee-bee Construction in May 1993. The new building has space for 55 children, including six infants. The language used at the daycare is Cree, but there are non-native children as well. For more info call 819-855-3322.

—Nation staff

Nalukturuk settles in at Makivik

A gruelling schedule awaited Simeonie Nalukturuk when he took over as President of Makivik Corporation, reports *Makivik News*.

"Makivik had been working on many issues, such as Hydro-Quebec, environmental issues involved in Hydro development, so those things I had to get familiarized with right away, because Makivik and Hydro were almost at the signing level when I got in to the office," Nalukturuk is quoted as saying in a profile article.

Makivik News published its first interview with the new President in its latest issue, six months after Nalukturuk

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won the Makivik election, unseating Liberal Sen. Charlie Watt.

The profile says that in meetings, the new President "would lead in a quiet, almost reserved way, directing conversation, ensuring that those who had a point of view would be heard, listening, arriving at a decision, and moving forward with the agenda."

"A quiet but business-like style, is this a good characterization of it?" the reporter asked Nalukturuk. "I don't care or mind how other people see my style," the new President responded. "My style of leadership seems to get other people to work together, so I don't have any comment other than that."

Nalukturuk added that he's immersed himself in political work, leaving business matters to others. "The work is mostly political in nature. I want it that way for myself. I leave the business development and so on for the other executives. I find myself and the other executives to be more productive when they share responsibilities. But there are a lot of responsibilities, because the work that Makivik does deals with both the political and economic development issues," he said.

Nalukturuk also gave some details about the reorganization he's put into effect at Makivik. "It seems that everything from the top to the bottom of the organization, everything was being run by the President's office," he said. "So I decided that when we give a responsibility to the other executives, they would be responsible and accountable for their work."

But Nalukturuk seemed to be in good spirits. "It's a lot of work and it's a lot of fun. That about sums it up."

—Alex Roslin

Did bikers bomb Hydro?

The SQ bomb squad was called out to a Hydro-Quebec facility in Drummondville on Sept. 30 to defuse a powerful explosive.

The bomb was discovered in mid-afternoon by a man working at a dam in the Eastern Townships, said Surete du Quebec Constable Francois Dore.

Dore pointed the finger at the Hell's Angels. "We don't know whose behind the planting of this bomb," Dore said in a *Gazette* article. "However, I must tell you that everyone knows that on Thursday, a Hell's Angel was cremated

in Drummondville.

"And curiously enough, the place where the explosive was discovered is only a few minute's walk from where the biker was cremated," he said.

Thursday, Sept. 29 was the day 200 Hell's Angels paid their last respects to Louis Lapierre, 39, who set up the Montreal chapter of the gang in the 1970s.

—Nation staff

One in five Crees voted

Just one in five eligible Cree voters cast a ballot in the Sept. 12 provincial election, according to the final election results.

Of 5,683 eligible voters in the nine Cree communities, only 1,170 marked a ballot, or 21 per cent. That's down from 26 per cent in the last election, held in 1989.

Whapmagoostui had the lowest rate of voting—3 per cent, or 10 votes cast by the 354 eligible voters.

The overwhelming majority of people in the Cree communities voted for the Liberal Party. The Liberals got 929 votes, or 79 per cent of the total, compared to only 160 for the PQ.

The Inuit communities had a much higher rate of voting, but most still preferred the Liberals. Of 4,774 eligible voters, 2,381 cast a ballot, or about half. Two-thirds of these votes went to the Liberals.

Still, the PQ's Michel Letourneau easily won the vast Ungava riding. He won most of his votes among the 5,366 voters who live in the Hydro camps and the 10,660 voters in the white towns in the southern part of the riding.

—Nation staff

Mohawk activist acquitted

Kahn-Tineta Horn's court ordeal is finally be over.

The Mohawk traditionalist from Kahnawake has been in court since January fighting assault and obstruction charges levied against her by two SQ officers. In May, she was acquitted of the charges, but the Crown appealed. That appeal was turned down by the Quebec Superior Court on Sept. 30.

The charges stem from an incident outside Kahnawake in which two SQ officers tried to arrest Horn for an unpaid parking ticket. Horn resisted when one of the officers grabbed her by the arm and twisted her wrists. She smacked that officer in the face, then kicked the other officer's leg.

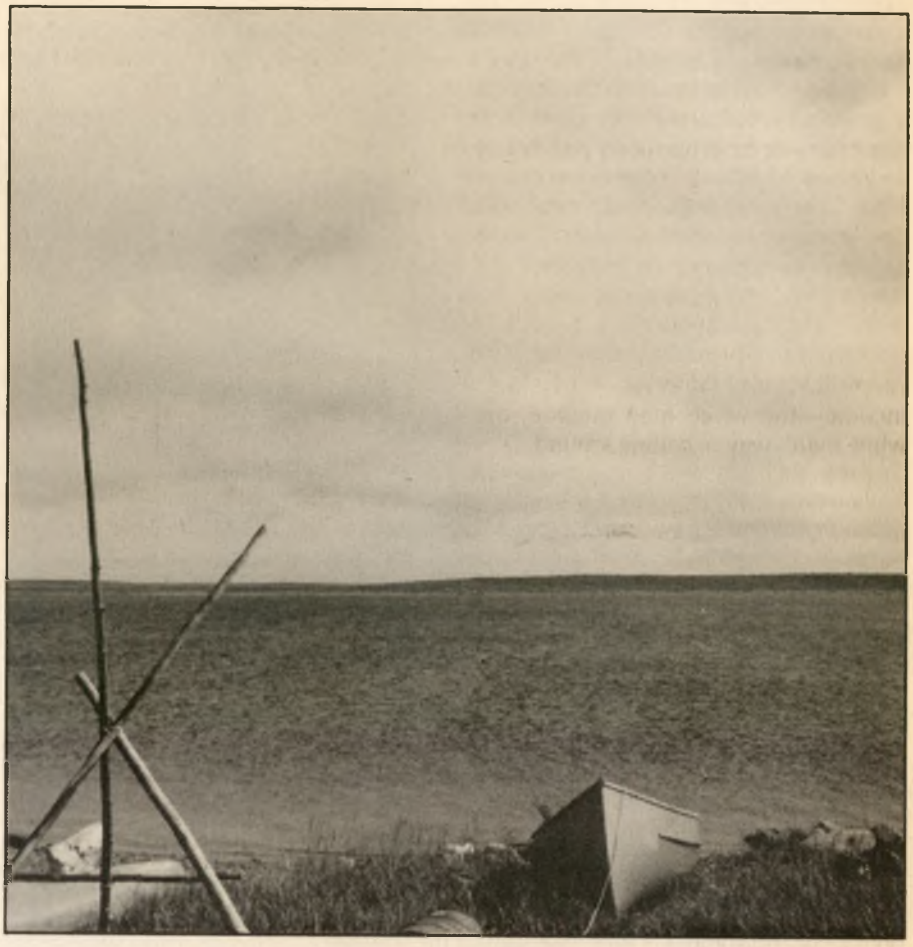
The officers eventually dragged her to their car, where they proceeded to beat her badly. The beatings continued at the police station, she says. Horn, 54, later had to be taken to a hospital in Chateauguay.

Horn's lawyer argued successfully that she was within her rights since the officers had no reason to arrest her for a simple parking violation. A summons to appear in court would have been enough.

Like many Mohawks who were behind the barricades during the 1990 Oka Crisis, Horn has been repeatedly harassed by the SQ in the last four years.

—Nation staff

THERE'S A LOT OF WORK TO BE DONE



Robbie Dick Sr. is helping establish cultural programs and a Council of Elders with the help of his wife, Elizabeth. He was Chief of Whapmagoostui between 1976 to 1985, then from '87 to '92.

He describes those years as "very educational and rewarding." With his wealth of experience in the political arena and his background with the James Bay Agreement, no one can argue he can't offer points of view which would help in our development as a nation.

But it's his passionate love and concern for the ways and spiritual well-being of Cree people that becomes very apparent when listening to Robbie. "Everything we had was given by the Creator through his Creation. And if we have any respect for the Creator, we have to respect them and keep them because this was the gift we recieved," he said.

I recently talked to Robbie and I originally wanted to ask him about the recent Cree Nation Gathering. Which is why my question about it half-way through the interview sticks out like a sore thumb.

by Ernest Webb

***The Nation*: Where would you say we are as Cree people in terms of the political structure? Do people have enough of a say?**

Robbie Dick Sr.: The way I look at it now, I've been involved since the beginning of this James Bay and Northern Quebec Agreement process of establishing local government, according to what I would term as the white man's way of doing things.

We have been led to believe and adapt to the white man's culture more than our own culture, and as we go along, we get further and further away from our own traditional values, traditional beliefs especially, and the traditional way of doing things.

You can tell by talking with the Elders. Most of the time they cannot comprehend when you're talking about politics and administration, and the native people, not just here in Whapmagoostui but all over the world, need to acquire and get back to their roots, to their traditional way of doing things—ceremonies and what have you.

Because of the fact that their life-view, their world-view is different than we're led to believe by the western society, this has brought

...WORK TO BE DONE

a twist amongst our people and has misled a lot of our people to abandon their ways. We have to go back to whatever we can revive.

When you look at the way our culture should be practiced, it has to go along with living off the land. It has to harmonize with nature. And when you look at our communities, they are not constructed that way. They are not oriented towards that objective—to be in harmony with nature.

Because the things we're doing now, we're doing it in the white man's way, not taking to much into consideration, the balancing of our ways with nature. If we want to excavate for a house, we excavate for a house. There is one community in particular that wants to build their own hydro-dams.

And also the way we do things nowadays seems to be more or less not in conformity with our traditional values. Even hunting, fishing, trapping. For example, the trapper hunts for fur to make income—the white man income, the white man's way of getting around.

In the old days, they only trapped what they needed and they used everything they needed. But because of the fur industry and the fur market and also the need for furs, which I'm sure is declining now, this has caused an overkill of animals in Cree territory with the influence of non-native harvesting in the territory.

Sometimes we tend to take more than we need, even us Crees. So this is something we fail to understand to some extent because we're not abiding by the teachings of our traditional people, our traditional Elders, that we only take what we need and not more that what we need, and we use up everything.

That's not always the case nowadays and sometimes hunting could be looked at as sport hunting instead of the traditional meaning of survival. A lot of the things we do now have affected us mentally, physically and spiritually when we look at the way we have been given to survive on this planet. We've been given everything. We have legs to walk on. We machines to do that for us. All the things we did for ourselves, like getting our water, our own wood, now we just flick a switch.

And we argue about how these things distract us from living in harmony with nature. And we are participating in it by using it. In our tradition that was not the case, so a lot of these things have to be retaught—re-educate ourselves and try to orient our organizations and our people and the way we do things towards that.

Reflect our culture in the things we do and say. We have to balance what we have. See what is not in conflict with our culture, and that we don't contradict ourselves when we say we want to maintain and preserve our land and our culture.

So we have to analyze everything we do now because a lot of the things we have done or are doing today, I don't think we'll give up. We have acquired those things. But we have to know what it means to have these things and what it does to our native ego, our way of life, and what they mean for us and how we can have these things and still use these things in a less radical way towards nature.

There are a lot of ways we have to look at the way we do things nowadays because the non-native community around the world is looking at that too, as to how to live in harmony with Creation. Because what's happening right now is like raping the earth and destruction to our planet.

And what we do to the planet we do to ourselves. We have to see what we're doing. Where are we going with all these things? What does it mean go back to the old ways of living, the way they

did their ceremonies and why they did them and what was the meaning of these things and how to associate with these things and look at the way things are done right now, analyze that and reflect your culture, your heritage?

It's not going back to the Stone Age, but rather to clean up your act, clean up your life. For example, a lot of people have a lot of problems, be it mental or physical. Why is that created that way? Because of negligence of our health, of our minds.

There are native teachings that can teach us how to live or how to act, how to behave and how to respect everything, and how to respect one's self. And by this, you can balance out, you have to balance everything. Every aspect and element of our lives, of our culture.

That's a lot of work to be done. A lot of people are hesitant also to go back and discuss some of these things. For example, spirituality. We have Christianity—a lot of us have already adapted right from birth, even our Elders have done that and they are very much influenced by what they learn about God through the Bible or through Christianity.

There was no knowledge of Christianity in our part of the world before the coming of the white man. We had our beliefs, we had our religious rituals, we had our ways of praying to the Creator. We

CONTINUED ON PAGE 12

...A LOT OF WORK...

had our ways of thanksgiving. We had ways of everything that we did. And that's why we always lived in harmony with God's Creation.

But since then, it left us wondering whether we are doing the right thing or not nowadays, whatever we do. There is a lot to be learned from this process. And I think it is only right. It is our right as native people to acquire that knowledge whichever way we can. To get back on track, not only as native people, but as human beings.

Maybe this goes back to the Cree Nation Gathering. I'm sure you've been involved in a lot of annual general assemblies and things like that. Do you feel this one was any different?

This one was very much different than the other ones I've ever attended because this one was one of its kind. From the last year and this year, at the meetings I've attended, there was an indication of the cultural stuff coming out or being spoken of by both the youth and the Elders. And I think our youth are willing to go back and understand a lot of these things they never understood before or never were taught about and they never learned. So they have that right.

And we have the people to do it. Because even if our local Cree Elders do not understand some of these things, for example, native spirituality, there are other native people across the country who can teach these things because they are teaching and speaking of these things, these teachings.

So we need to acquire the services of other people to help us because it is believed that the native people of this country, of this continent, were once one nation. And a lot of our ceremonies and our ways and our behaviours and our way of doing things are similar, no matter where we live in this country. And the ceremonies that might have been conducted might differ from region to region, but like I said that one time they were together.

And there are ways we can help one another go back to our culture, and a lot of the teachings that need to be done have to be done traditionally. And a lot of the questions, a lot of the answers we seek, can only be acquired through ceremonies. That was the case before. And that's how the teachings were received, through sweat lodges, fastings and so forth.

So there are other things that only Elders or medicine people can do. But there's a lot of work in between that needs to be organized and that needs to be done as soon as feasibly possible.

What's the next step now from that Gathering?

One of the hardest things to comprehend for a lot of people, I guess, is that our culture differs from what we are used to today, the way we live, because it's another culture, it's another world-view. The way we do things and the way we live, it would contradict a lot of the things we have to live with today. And if we have to do things our one way, we're going to have to alienate some of our organizations from the mainstream society because they're not in conformity with one another.

For example, the government structures we're used to are in conformity with the rest of society. But the traditional way of

> "Our community is the whole territory, not just what the government recognizes under their laws"

governing was different altogether. I think you can learn it from the way the Iroquois Confederacy has been operating, and also the way they have done things and why they have done them in a certain way. And we were no different than they were. Except for the fact that we were not amalgamated in one place because we were always scattered.

The way we are organized right now, for example, the government has organized us into small communities. This is their world-view, this is how they see people living. But us, they called us nomads. We were scattered. We were living off the land. We never stayed in one place. But they don't seem to be able to comprehend that, to allow people to live that way, because we would take up too much territory and they don't want to recognize the whole territory as our community.

But when we look at it from our traditional perspective, this is what it is. Our community is the whole territory, not just what the government recognizes under their laws. So a lot of the things we have to live with are in conformity with the laws of this country that was established by the Europeans. But before that, this was a different world.

Besides that, we were always in harmony with nature. We never destroyed the land. But now we are contributing to the destruction of the land too, and also the misuse of resources. This is what we have to learn, where we have gone wrong and how to correct the situation. That's my understanding of the situation we're in right now. People tend to talk about things they do not understand sometimes. There's a lot of things I don't understand. There are things I do understand. I've been involved with politics and administration since talking with the Elders and trying to understand their point of view and where they're coming from.

Politics. There is no such word in the Cree language. There is no such thing as politics. Because in the white man's culture, everything is segregated. Like politics is separate, business is separate, religion is separate, so on and so forth. Everything is segregated.

In our culture everything, was harmonized together. If you wanted to live in the way before the introduction of western society, whatever we did we gave thanks, we did our ceremonies. The Elders were always the keepers of the knowledge that was passed on from generation to generation.

When we did them, we always did them in compliance with harmonizing everything, not separately. For example, every day was kept holy—instead of recognizing one day a week as a holy day. With spirituality, sometimes people say these things are no good, but that's what they were told by the newcomers not by their people.

A lot of things were outlawed, a lot of things were disallowed. The drum and stuff like that. And people believed this so. And that is what we have to learn. Everything we had was given by the Creator through his Creation. And if we have any respect for the Creator, we have to respect them and keep them because this was the gift we recieved.

That's why we are different from these newcomers. What they did when they came here, they wanted to make us like them, so they can accept us. Not before. That's the process we have been going through all this time. All native people went through this and they're still going through it today.

I even heard the churches apologizing to native people for what they have done to contribute to the assimilation of native people. But they're still ministering to us as they did before. This is not exactly apologizing, as far as I'm concerned. These are the things we need to understand, but we need to do it accordingly. We're not going to do it in a radical fashion. We're not going to criticize because that's not allowed in our culture, if we understand our culture.

We will always have to do things in peace with one another and in respect with one another. We respect Christianity, we respect the Bible, we respect every religion we come across. But in turn, they have to learn and respect us and our spiritual beliefs. This is the way it should have been. But that's not the way it was.

It's the same with everything else. But they have to learn respect the word is respect. That is the very foundation of our culture. So when you look at everything, you have to do it with respect and caution and in honour of the Creator.

So what's so wrong about that? There is a lot to be learned. You only learn these through ceremonies and going on vision quests, fasts. And talking with medicine people or the teachers who know these things.

So this is what we have to do. We have to walk the talk. It's not an easy task, because some people have to change their world view. There are Elders waiting to be heard, who have the knowledge waiting to be asked. There are a lot of teachings to teach us. It doesn't mean people have to quit school, quit their jobs, don't become lawyers and stuff like that.

Because we are caught between two cultures. We can balance them We can maintain both, instead of just one. Mainly to maintain our culture—that should be our number one priority. When we eat chickens and pizzas, it doesn't mean we want to be this and that, or Italian. The English and French, they're driving around with Japanese cars. That doesn't make them Japanese. Why shoud it make us any different?

We still take off our hats when we eat Japanese food...

But we don't take off our shoes... (laughter) These are things we need to understand. I'm willing to help with the process. That's what I'm doing right now. Akuuda...

Pow wow vibes groove Montreal

Pow Wow drums were beating yet again in Montreal when the Native Friendship Centre held its 13th Annual Native Cultural Festival at Vanier College on Oct. 1 and 2.

BY NEIL DIAMOND

THE PURPOSE of the festival was to make known to the public the diversity and socio-cultural reality of native culture in the city and the province.

Saturday was reserved for the more contemporary beats (yes, you heard right, beats) of 7th Fire and other acts. 7th Fire is an Ottawa-based native group that fuses rock, blues, funk, reggae and Latin into a delectable musical stew.

Speaking of tasty stew... The cafeteria's moose stew was worth the eight dollars of admission alone. More on that later.

Also on the bill with 7th Fire was Lloyd Cheechoo, a Cree singer from Moose Factory, Nina Segalowitz, an Inuk cellist from Fort Smith, NWT, Pinaskin, an Attikamekw rock band that hails from Manouane, and others you and I never heard of.

Also making an appearance at the festivities were prominent Crees, Romeo Saganash, Violet Pachanos, Roderick Pachano, Solomon Awashish, Steven Bearskin and ambassador Ted Moses, with his family in tow.

Surprisingly, two members of the Hell's Angels also dropped by to check out the action.

The following day, dancers and drum groups from Ontario, the U.S. and Quebec gathered for a traditional Pow Wow. And what would a Pow Wow be without food, raffles and the exhibition and sale of arts and crafts?

One of the lucky winners of the raffle was *The Nation*'s own Alex Roslin. He won a painting to cover up one of the bare walls of his new pad.

The cafeteria had many offerings. Indian tacos, wild rice, bannock flavored with blueberries, salmon, beaver and other delicious treats. Proceeds from the festival will go towards funding for a new building to house the centre.

It's a tired old cliche but I'll put it to rest and say it anyway. A good time was had by all.

Burning it up with 7th Fire

BY WILL NICHOLLS

WELL, THERE I WAS, the envy of my co-workers at *The Nation*. I had just gotten to listen to 7th Fire live at the Native Friendship Center's annual pow wow in Montreal.

This year it was held at Vanier College and was a little different than most pow-wows I had been too. Normally I always heard the sounds of the traditional big drums accompanied by chanting upon entering.

This time was different. I was greeted with an outburst of contemporary native talent. One of those talents was 7th Fire and it was my pleasure to interview Allan Deleary, the lead singer of the gang.

***The Nation*: Let's get some basics. How many albums do you have out?**

Allan Deleary: Well, 7th Fire has one official one out under the label of First Nations Music. It's distributed by EMI.

That came out in April of this year. The band had released it previously under an independent label with an accompanying music video. The video was the title track, which was *The Check Is In The Mail*.

Preceding that, we've been on another CD called *'Till The Bars Break* and that was about three years ago I guess. It was nominated in the World Beat category for the Juno's.

Before that, we put out an independent cassette called *Well What Does It Take?* We did one prior to that under my stage name, which was Tommy Hawk, called *The Buffalo Cliff Collection*. Over the past five or six years, we've put out four releases.

And when is your next album coming out?

We are going into the studio November and we'll be in the studio on and off for two months after that.

We are going to try and get a product out for next spring so we can visit all the folks across Canada.

We're trying to make a tour so we can do the major centers like Toronto, Winnipeg and Montreal and that stuff, but we'll be bringing our own PA with us. This is so we can go out and do communities.

Do you mean Native communities?

Oh yeah! I mean like it's a long drive between Winnipeg and Regina but there's a lot of Indian reserves along the way. That's the kind of things we like, you know. So we're going to bring a PA, go on the road and live like pigs... (laughter) The pigs that we are... (laughter)

You do a lot of acting like pigs?

(Laughter)... No, no, not at all. We never. Probably someone misjudged us... (laughter) And we've never went back to that town... (more laughter)

It seems your band has changed its style from label to label or cassette.

Well, yes, I think the consciousness of the lyrics is still there in terms of the message, but what we've realized is that I'm essentially a poet.

That's how I came into this thing when I first started reading my poetry to music. From the *Buffalo Cliff Collection* to *Well, What Does It Take?* we were essentially a reggae band with Indian-conscious lyrics and some chants.

But what we've done since that time is drop a four-barrel carburator on the reggae

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7th Fire...

CONTINUED FROM PAGE 15

and stepped on the gas. It's what we've done. We're more rock, a more heavy sound than what we were previously.

Yes, I noticed that in your show today. Are you planning to do a lot more shows like that?

I hope so. We would like to do a lot of communities. I think it's important reaching youth with the music we do. It's an alternative to Pearl Jam and those types of bands.

I mean, Pearl Jam, I love those guys. I really like that kind of music. But this gives youth a different perspective in the same vein kind of thing.

All in all, you know, 7th Fire's always an evolving kind of entity. And having said that, with the last album, *The Check Is In The Mail*, we consciously made the effort to make the music more accessible to not just the Indian populace, but the general population as well.

After all, in the end, you want to make a living at this sort of thing. We try hard to do that.

Thoughout all this, I've noticed that a lot of your lyrics are very politically conscious. Will this always be a part of 7th Fire?

Yes, I think so. For one thing some of the music, well, a lot of the music you heard tonight, was written while I was drinking.

Now, I've been dry for over three years so my anger has tempered a bit. I've learned to channel it. One, through the music. But I've learned that with the anger, I can't be angry at myself and I can't be angry at my people.

I think it's been a long process of learning. I've mentioned tonight that for the kids, we know who the enemy is. It's not the Native communities or conditions, and it's not ourselves.

It's the feds and it's the people who have racist tendencies, people who do not believe that the world is one of the most beautiful places in all of Creation. It's amazing, you know, the beauty of this world.

How people get along is something for our First Nations peoples to be proud of as a surviving culture. It's with the notion of 7th Fire. It's a prophesy about obligations.

For me, part of those obligations as a young Objibway man is to find my roots. To speak out about retracing my past in order to know my future.

And having said that, it's more globally inclusive in that the world has become so small through technology so that you can reach a fair amount of people through music.

It's one of the least harmful ways of communicating. You don't have to beat people over the head. People get up and dance to the groove. And if they listen to the lyrics, fine. And if they just get up, dance and listen to the 7th Fire show, well, that's great too.

What else would you like to add?

Well, I don't know. I guess I would like to encourage people to keep on listening. Not only to our band but also to the other native talent out there. There's a lot of young folks coming up. Support those people. It's a hard way to make a living.

In the end, be true to yourself, whatever that truth is. That's a message I'd like to send to everyone.

"I've learned that with the anger, I can't be angry at myself and I can't be angry at my people. I think it's been a long process of learning."

Number One

STORY BY
VANCE BEAR

He had turned nine years in the fall of '93 and he was looking forward to the spring. This just might be the year he would kill his first goose.

As the spring approached, all the people in the village grew more excited as the hunting season was approaching. None were more excited than the young boys who had not yet killed their first goose.

Many of the boys younger than he was had already killed their first goose. This was not unusual, so this did not bother him. As he prepared himself to leave for his grandparents' camp with his cousins there was a show of excitement in his eyes. All the snowmobiles had been gassed up and they were now tying down the canvas over the supplies in the sleds. The time had arrived to leave for the spring camp.

His parents stood at the shore as the snowmobiles headed out on the ice along the trail that leads to many of the spring camps. They stood there until they rounded the point and could no longer be seen.

On a good day and under the right conditions, the ride to the camp would only take three hours. This trip took four hours because the weight of sleds was so heavy.

At the camp, the hunters were busy preparing their blinds and repairing their decoys. Tomorrow all the hunters would be sitting in their blinds waiting for the first flocks to come flying into their ponds.

The boy hunted for one evening and one afternoon with his uncles and they did not have a chance to shoot. When his father arrived the next day, his son was not at the camp but at the blind with his uncles. He decided to go and see how his son had made out for the day. He had to be guided there by his brother-in-law and when they arrived he saw his son sitting in the blind holding three fingers in the air. He thought his son killed three geese but it was three grouse he had killed in the morning. Shortly after, they decided to go back to camp because the geese were just not flying.

At the camp, they settled in for the night and after some discussion they decided to sit together in a new blind the next day. They were up before the sunrise and by daybreak they fixed up their new blind with the help of the boy's uncles. The sun was just above the horizon when the first loner came flying in. It was on the far side of the pond where the goose was landing. It was too far away for the boy to shoot, so one of his uncles shot the goose.

It was when the father decided to walk to the tea camp that he heard them calling. He could hear it was another loner. He could not see the pond from where he was but he heard the flapping of the wings as the bird landed. He sat quietly listening, then he heard the shot and he knew it was his son who fired, so he rushed back to the pond and asked who took the shot. It was his son who fired and he had wounded the goose. It was standing in the bush not far from the pond. His uncles circled the goose and shot. They gave him the goose and told him it was the first one he shot. The boy immediately wanted to return and show everyone the first goose he shot. It was still early in the day so they asked the boy to wait, just in case.

Sure enough, not long after, goose calls filled the air as a pair of geese were fast approaching their pond. The father and son were sitting in their blind together when the two birds landed in the water very close to where they were sitting. They lifted their shotguns together and at the given signal they fired. After the smoke cleared two geese lay dead in the pond.

The two uncles shouted, "Did your son kill one?" The father answered, "Yes." The uncles told the boy that now he had killed his first goose. This was a special moment because it was at this same time that the father killed his first goose of the season.

"At the camp, the hunters were busy preparing their blinds..."

This story was written for a computer learning course in Waskaganish. So was another story, written in Cree, which we published in our Sept. 9 issue on page 15. That story was written by Edith Matoush of Nemaska and Elizabeth Jolly of Waskaganish. Thank you for your contributions.

GRAND COUNCIL ANNOUNCEMENTS

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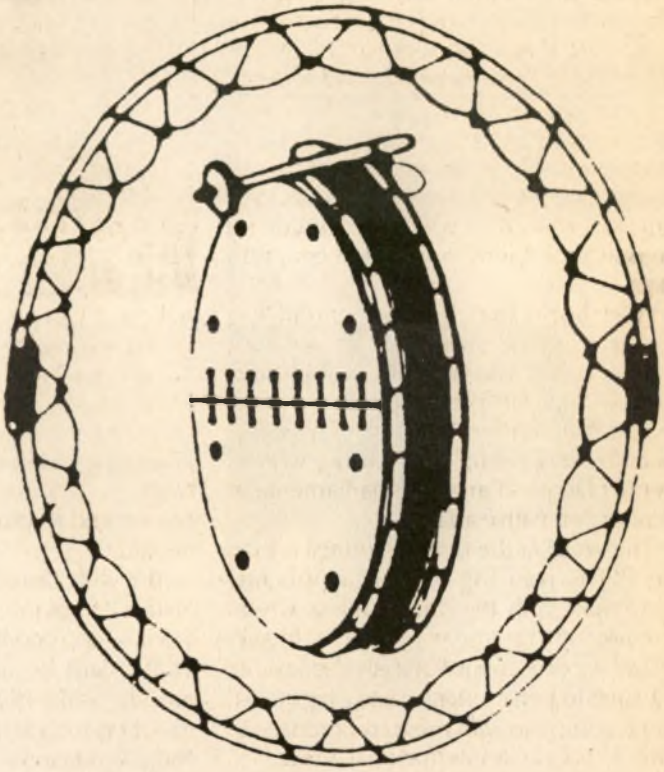

C.R.A.
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PAID ADVERTISEMENT

Old promises, New Cliche

AN INTERVIEW WITH DAVID CLICHE

"Where I disagree with the Crees is where the Crees say they could eventually choose or decide that James Bay becomes a Cree country."

by Alex Roslin

Crees are on their way to getting the reforms they want to policing services.

At least that's the word from David Cliche, the PQ government's point man on First Nations issues. In *The Nation*'s first interview with a PQ official since the Sept. 12 election, Cliche insisted that the new government wants harmony with the First Nations and wants a speedy resolution to the police problem in the Cree communities.

"We hope that this agreement-in-principle will be finalized as soon as possible, and we would hope that this agreement will be signed by the Grand Chief and the Minister for Public Security, Serge Menard, very soon," said Cliche, who is Premier Jacques Parizeau's parliamentary secretary on native affairs.

The word at the Grand Council is that the PQ is refusing to sign a policing agreement with the Crees unless Crees promise not to smear Quebec's image abroad. Grand Council officials also say the PQ wants to turn the signing into a big media event, complete with press conference, in order to bolster its international image.

Cliche was evasive when asked when exactly the agreement would be signed. "Instructions have been given by the minister to his deputy minister to proceed with the finalization of the agreement, and I don't know how many days this will take."

The Cree communities have been without outside funds for police since April 1. After talks with the government broke down, most Cree police officers walked off their jobs on Sept. 1.

Cliche also said the police agreement won't have to go to the cabinet to be approved, a reason the Liberals gave for their

stalling. "As far as I am concerned, it does not have to go to cabinet again," he said.

Although it is Premier Parizeau who holds the title of Native Affairs Minister, Cliche will be doing the day-to-day work of managing relations with Quebec's 11 First Nations. "I am the government spokesperson and responsible for native affairs," he said.

But with Parizeau officially holding the Native Affairs job, native-related business will have top priority in the Quebec cabinet. That might be important in upcoming months as the PQ starts weaving through the often-turbulent waters of Quebec-First Nations relations.

Already, Cliche has filled himself with pro-native thoughts and has flung himself into the job of easing aboriginal peoples' fears about the PQ and sovereignty. He has spent the last few weeks meeting with the editorial boards of the major Quebec media, promoting his idea of a "new deal" with natives. The meetings bore fruit. "Quebec proposes a new deal to natives," said the headline above a front-page story in the influential nationalist daily *Le Devoir* on Oct. 6. Similar stories appeared in other major newspapers.

Cliche has yet to meet with the Crees, but he did say he hopes to in upcoming weeks. "Now is the time to sit down with every one of the native nations and come to an agreement on what self-government is—what powers and authorities will be the ones of the native local governments and what will be the land basis on which those governments will have jurisdiction," he said.

The "new deal" may also include royalties going to First Nations from development projects on their lands. In the case of James Bay, Cliche hinted that Crees could get royalties from developments on Category II lands, as well as from both public and private development projects. But when pressed for details, all Cliche would say is: "It's open to discussion."

He also said Quebec is willing to open up the James Bay and Northern Quebec Agreement, and make amendments that Crees have sought. "I know the Crees have asked in the past years that a review of Section 28, which has to do with economic development, should be undertaken by the government of Quebec and the Crees, and I think we should do that."

Asked for his view of the clearcutting and sports hunting in southern Cree areas, Cliche seemed sensitive to Cree concerns. "We're open to discussing co-management of land and resources. I am fully aware of the major negative impact of clearcutting in the southern part of the James Bay area. I have flown on several occasions over the territory and I have seen this. And I have heard some trappers describing the very major negative impacts on their way of life and their traplines of forestry," he said.

But when asked whether Quebec's forestry policing should be changed, he would only say: "I don't want to say that now. I think we're open to sit down with the Crees and talk about co-management."

We also discussed the thorny issue of Quebec's borders and the idea of Crees holding their own referendum on their political future. For Cliche, on this question, well, there's just no room for manoeuvre. "They have the right to do so [have a referendum], but we believe if the province of Quebec becomes a sovereign state that the land basis of the new Quebec state is the land which is known now as the land and the territory of the province of Quebec. I think we are on very strong political and legal ground on this," he said.

"Where I disagree with the Crees is where the Crees say they could eventually choose or decide that James Bay becomes a Cree country, and on this I just disagree."

Can't see the forest with no trees

I can still remember the first time I saw Cree country. I was flying into Chibougamau on my way to Mistissini. My task was to study the effects that Hydro, forestry and mining had in the community.

I saw the long stretches of black spruce, interrupted only by small lakes that dotted the countryside. I had never seen anything more beautiful.

BY KARYN ROGERS

Then, like an icy breeze on a warm day, I noticed the large patches of land, all white and ridden with underbrush. There were no lakes, no trees, no reason for these large patches of barren ground. As much as I didn't want to believe it, I knew this scene was the result of clearcutting. On the road to Mistissini I saw those areas again, this time much closer. We passed logging road after logging road. Each one led to a patch of barren, clearcut land, littered with the brush left by loggers, and you could see where their skidders had scarred the land.

The scene disturbed me. Not simply because the trees had been cut, but because I knew the other damage that could be done by a forestry operation, especially on the delicate balance of the ecology of the North.

Beyond the clearcutting, the forestry industry and the pulp and paper industry which it supplies are also responsible for the pollution of the air, rivers and lakes. The effect of clearcutting on the wildlife habitat has become painfully obvious to the trappers and hunters in Waswanipi and other areas where forestry is quickly expanding. Paul Dixon detailed these effects in his article, "A New Beginning," in the August 12 issue of *The Nation*. He cited a decline in many animal populations and the difficulties that both the Cree and the animals have because of the forestry operations. Unfortunally, I have to say this may be only the tip of the iceberg.

There are three widely used and highly damaging harvesting practices used in forestry operations—namely clear-cutting, high-grading and diameter-limit cutting. Most forestry operations in Quebec use the most damaging of all—clearcutting. Clearcutting is sometimes considered a type of forest management in the northeastern United States. However, you must understand what is meant by "forestry management" from a logging point of view. Loggers do not manage the forest in the manner that Cree manage a hunting territory. Forestry operations manage a forest so they can cut as much as possible, while continuing to grow back trees as quickly as possible. All so they can cut them down again. Clearcutting as a management tool means they can plant a higher quality tree, usually only one species is replanted and bio-diversity is lost. This type of forestry management does not place a high value on animal populations or habitat destruction. The primary goal is cut down more trees.

Clearcutting as a forestry management tool relies on a long growing season. In the South, areas grow back quickly enough that erosion isn't a great danger and it is even possible to make this type of operation feasible. This would not seem to be the case in Northern Quebec as there are no long growing seasons. Even when clearcut areas are repleted, they will not mature in a feasible amount of time for the Crees, the animals, or the loggers. Once an area was clearcut, the damage might well be permanent. Even with regrowth, by the time the new trees mature, you may have no animal population left in the area.

Clearcutting is considered one of the most environmentally damaging of the forestry practices because of the large potential for erosion. In addition, the equipment used in forestry such as skidders can also leave the land vulnerable to erosion. These erosions can complicate regrowth capacity.

Erosion also damages local water quality. If the silt from the erosion finds it way into nearby lakes and streams, which is inevitable in this particular area, the silt can dam the rivers and lakes so that the water becomes stagnet. It can also cover the nutrient-rich river or lake bottom,

CONTINUED ON PAGE 21

Forestry...

CONTINUED FROM PAGE 20

compromising the biological cycles that keep water fresh and fish alive.

Most of the damaging effects of clearcutting can be mitigated by simply applying a forestry management technique known as silviculture. Silviculture has more benefits than just the purpose of growing trees faster. Silviculture is selectivly cutting to clear out the dead trees and those which may cause disease in other trees. By marking the trees in a stand, only those which are prime pulpwood will be harvested. This practice will alleviate erosion problems and leave the stand with enough trees to support some wildlife. This does not fully address the problem of regrowth. In fact, this is a problem which cannot be fixed. The only method to effect regrowth is to stop logging in the area. Forestry operations are profit-oriented and may not look at long-term solutions easily.

The second half of forestry operations are the pulp and paper mills. Unfortunately, the environmental damage does not stop with the silence of the logger's saw. The most common pulp and paper operation uses the Kraft process to refine lumber. The process consists of four processes. The first two parts process the lumber and the last two are internal recycling and waste water treatment.

Wood preparation is the first step. The purpose is to debark the tree, chip it into uniform pieces and soak it in its first dose of chemical, called the white liquor. This is followed by the bleaching process which uses chlorine gas and carbon dioxide to increase the brightness of the paper. The chemical recovery stage recycles the chemicals left over from the bleaching process and returns them to the start of the operation. Finally, there is the waste water treatment section. This process does remove some of the suspended solids and a few of the disolved solids, but it does not return the wastewater to its original form.

The Kraft process pollutes the water. The effluent from the waste water treatment facility can change the pH rating of the water. Most rivers have a rating of 5 to 7. Antything higher or lower can be lethal to fish and other wildlife that rely on the water. Raw effluent from the waste water treatment facility can be as high as 11 and as low as 3 to 4. Both ends of the range are fatal to fish.

The change in the pH levels, however, is not the most harmful effect of the mill effluent. The wood preparation process is responsible for increasing the total number of suspended solids (TSS) in the water effluent, and it is responsible for increasing the total biological oxygen demand (BOD) in the water. The chlorines used in the bleaching process also contribute to BOD of the effluent. The danger with suspended solids (TSS) is that many of them are toxic and cannot be remove during the water treatment process. Worse, though, is the effect of increasing the BOD of the effluent. There is always a certain amount of oxygen disolved in the water. If a waste water has a high BOD, then it removes oxegen from the water. This lowers the amount available for aquatic life. Fish require a BOD of approximately 4 to 5 parts per million (ppm) in order to survive.

The concentration near pulp and paper mills using the Kraft process can be as low as 1 or 3 ppm of dissolved oxygen, suffocating the fish in the area. Furthermore, some of the chemicals released with the mill effluent may also be toxic, specifically dioxins and furans. These are chlorine compounds which cannot be removed by conventional waste water treatment facilities. Furthermore, mill effluent can also change the colour of the water. This is not only an ugly sight, but it also decreases the amount of light that can penetrate to the bottom, thus damaging the biological life there.

Pulp and paper mills are responsible for both air and water pollution. The air pollution is more obvious to the public because of the characteristic odour always present in a mill town. Mills will also release particals into the air, which can decrease visibility in the area. Most important of all the air pollutants is chloroform. This is a chemical which can be toxic and has been identified as a cancer-causing agent. Once this chemical is created, it cannot be destroyed.

There are some technologies which can lessen some of these effects. For example, steps can taken to eliminate the air pollution from particals. There are also processes which can reduce the amount of chlorine used in the bleaching process. This would reduce the effects of BOD, toxic effluent and some of the TTS.

The problem would not completely solved, however. Once the mill is up and running, the air and water will not be as clean it once was. In some cases, the pollution of these two mediums has proven fatal to biological life. One must look carefully at the processes that a mill is or will be using and determine acceptable standards at a community level. Your environment is your choice.

This article has been adapted from a report by Karyn for the Faculty of Arts and Sciences at Harvard University.

In the hearts of our people

Dwamish Chief Seattle surrendered his land, on which the city of Seattle is now located, in 1855 and accepted reservation status for his people. At the signing of the treaty, he addressed Governor Isaac Stevens.

"Our religion is the traditions of our ancestors."

MY PEOPLE are few. They resemble the scattering trees of a storm-swept plain... There was a time when our people covered the land as the waves of a wind-ruffled sea cover its shell-paved floor, but that time long since passed away with the greatness of tribes that are now but a mournful memory...

To us the ashes of our ancestors are sacred and their resting place is hallowed ground. You wander far from the graves of your ancestors and seemingly without regret. Your religion was written on tables of stone by the iron finger of your God so that you could not forget. The Red Man could never comprehend nor remember it. Our religion is the traditions of our ancestors—the dreams of our old men, given them in the solemn hours of night by the Great Spirit; and the visions of our sachems, and is written in the hearts of our people.

Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander away beyond the stars. They are soon forgotten and never return. Our dead never forget the beautiful world that gave them being...

When the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the white man, these shores will swarm with the invisible dead of my tribe, and when your childrens' children think themselves alone in the field, the store, the shop, or in the silence of the pathless woods, they will not be alone... At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled them and still love this beautiful land. The White Man will never be alone.

Let him be just and deal kindly with my people, for the dead are not powerless. Dead—I say? There is no death. Only a change of worlds.

Reprinted from the book Touch The Earth, *compiled by T. C. McLuhan and published in 1987.*

Time for solutions

LETTERS

Letter to the Editor:

Having read the interview of Chief Walter Hughboy on his idea of creating more jobs for our young people in the future, I think this is very commendable [*The Nation*, Aug. 26]. If Chief Hughboy makes his dream of building mini-dams for the Wemindji Nation a reality, it will require many professional people to do the work and there will be jobs, but how many of these will be filled by natives?

I think it is time for us to seriously look at what the future holds for our young people. As parents we start teaching our children from the minute they are in our arms, love, patience, encouragement, support, guidance, etc. As the love and caring continues they continue to grow, first teeth, first step, first day of school. (I'm sure we all have our memories of that first day), and the process of growing up continues right to the day of the wedding of your first-born and your first grandchild. Throughout this process of growth, there are many changes in our communities and these changes have had an effect on our young people. They are caught between two worlds (two cultures).

How do they cope with this major challenge? Some have gone back to the life of the bush, some continue school, but the majority quit school and the bush and stay in town. For those who stay in town with no prospects they begin to look for other means of occupying their time.

I look around my community and I ask myself, what can we offer to these young people? If you look around your community, you will see its needs. To prosper and grow, the need for professional people becomes essential; therefore education becomes a necessity. I think it's time to seriously question and find solutions to why most of our young people drop out of school.

A concerned mother
Chisasibi

FORESTRY

GRAND CHIEF PROPOSES FORUM ON FORESTRY, MINING

THE FOLLOWING letter was sent to Cree Chiefs and Band Councils by Grand Chief Matthew Coon Come on Oct. 3. *The Nation* obtained a copy from a Cree hunter who wishes to remain anonymous.

The letter was written in response to calls from the communities for regional direction on development questions. The question that is often asked is how do Crees reconcile the need for jobs with the need to preserve the land.

—*Nation staff*

PHOTOS BY NEIL DIAMOND

BY GRAND CHIEF MATTHEW COON COME

I am writing to you with regards to the protection of Cree rights and the traditional way of life in the context of forestry development projects and in the context of mining and other development projects.

The Route du Nord has opened up another major portion of Cree lands to developers. We all know that in many respects the manner in which this development is being conducted violates Cree rights and also principles of sound resource management.

We currently see that the moose population in some zones is in danger, while forest cutting plans in the same zones proceed without regard to moose protections. We see that mining projects are going ahead on Cree lands. These projects threaten to pollute the waters and destroy hunting lands, but they offer very little protection for Cree rights and very little benefit for Cree development.

Where are the Cree employment, corrective measures and planning to accommodate Cree traditional land use? What are our standards with regard to the protection of our collective rights?

I am quite disturbed that here and there across the Cree territory, bands are beginning to enter into individual agreements with developers, without necessarily putting into place the safeguards for our collective rights. The Grand Council of the Crees (of Quebec) is the watchdog of Cree collective rights and it is in this capacity that I write to you.

In some cases agreements involve the acceptance of Quebec's current forest management practices through the forest management agreements. In other forums we deem these arrangements to be illegal. Do we compromise our collective legal position through the signature by individual bands of such agreements? I think this erodes Cree rights.

In some cases the guarantees for employment and training seem to be less than substantial. Will the benefits be forthcoming?

In some cases the compensation for the loss of lands or for other impacts has been arranged directly with individuals or on their behalf. How can we reconcile such arrangements with a strong protection of our collective right to our traditions? Will the building of a cabin or purchase of a vehicle compensate for the impacts suffered over 20, 50 or 100 years? I do not think they will.

If we had not stood together in 1975 and worked together, we would not have the Income Security Program, Cree School Board or Cree Health Board or other of our collective rights. I understand the frustration of those who have been forced by companies off their lands, who have been forced to stand in the dust of the forestry trucks taking away the Cree trees.

It is time for us to hold a regional forum on forestry and mining to deal with the issues and to define a strategy and principles for any future Cree actions, coordinated actions, on the impacts of forestry and mining, on the involvement of Crees in such activities and on the way in which we can act in the future to give us more control over these activities and at the same time protect our rights.

The time to act is now, while we can still have a say in the way in which these activities impact our communities. In the month of November I will meet with five Chiefs whose communities are impacted by forestry. Let us talk about this forum and others at that time.

In the meantime I await a reply from all Chiefs and Councils on this proposal.

LETTERS

HOCKEY LOCK-OUT BOILS DOWN TO MONEY

Letter to the Editor:

This letter was sent to The Nation *but is addressed to the NHL Association.*

I would like to write a few words about the NHL Association. I think the Association should forget everything. Let the Association go bankrupt or break it up. Forget there was even a game called hockey or baseball for that matter. That's the only way you can save money.

The problems started when the owners offered the first-year players or rookies, as you called them, high-paying salaries, new cars or homes. What the older players who were more attuned to this game want, the younger players get. The owners are to blame. It all boils down to money. Money.

So I say go ahead, postpone the hockey season. Maybe you should cancel it altogether like the Baseball Association did to the baseball season. Why should we care, we're only the fans, right?

Maybe the problems started when the owners started selling their best players to other owners who had the highest bid. They shouldn't have done that. Maybe it was their greed for more money.

One peeved sports fan

An impossible dream?

BY PIERRE LEMAY

BACK IN 1980, I had the privilege of joining a delegation representing the Algonquin people of Quebec at the hearings of an international tribunal on native rights in Netherlands.

The First Bertrand Russell Tribunal was held at the International Court in La Hague, Netherlands and dealt with war crimes perpetrated by U.S. troops during the Vietnam War.

The tribunal we attended then had testimony of natives around the world presenting their respective grievances about non-respect of human rights by their governments. To name a few delegations, among those present were the American Indian Movement, the Kurds (Turkey), the Papuas (New Guinea), Maoris (New Zealand), native women of Canada and Colombian aboriginals.

The first presentation was that of AIM by speaker Oran Lang. He began by displaying the Wampum Belt which was offered by Sitting Bull to General Custer as a token of a final accord between the two nations.

The story goes that a written treaty accord settlement had been prepared by the U.S. government for Sitting Bull to sign, but the latter refused to sign it and even tore it up to the dismay of General Custer.

He then took the General's hand and stated: "No more broken treaties. I'll give you my word that the fighting will be resumed. All we are asking for is to be left to live the way we have always lived and not be expected to emulate your ways. That is the meaning of the Wampum Belt. The rows of white and black representing two canoes riding side-by-side on the same river. My people in one and your people in the other. Living in harmony by respecting each others' ways."

Unfortunately, it seems today to be an impossible dream as we look at our brother

PIERRE LEMAY

ORAN LANG OF AIM ADDRESSES THE TRIBUNAL

Leonard Pelletier and the ongoing struggle.

Our spokesperson for the Algonkians, Gordon Polson, began the presentation by displaying the back of our then-Canadian one dollar bill, depicting the destruction of the Ottawa River by the pulp and paper industry which used the river to transport logs from upstream deforestation operations, thus killing the fish. The Ottawa River was the birthplace of Algonquin people.

They were forced to move northwards where they ended up being squatters on their own land. But the most serious complaint was that of non-existent medical facilities for the community of Grand Lac Victoria, isolated in the La Verendrye Park in Abitibi. As well, many complaints about social problems had received no action on the part of government agencies.

The native women of Canada, represented by Monique Sioui, were seeking the amendment of Article II Section IB of the Indian Act, as it was discriminatory to native women across the land, as they would be stripped of their status if they married a non-native.

This was in later years changed in favour of native women, but I personally believe it ended up to the detriment of natives in general as it created blood quantum wars.

Now the saddest moment of the hearings came with the testimony of Colombian natives whose delegate had to escape from incarceration in his country because of his government's refusal to allow him to testify.

His people suffered outright genocide. The army would systematically gun down people in remote villages. The only thing he was asking of his government was the location of the mass graves where his people were buried, so as to allow the families to give them a decent funeral.

Ironically enough, The Netherlands which was hosting the conference had somehow overlooked the first inhabitants of their land. The "Gypsies" were uninvited to voice their concerns. On the last day of the hearing they forced their way to the podium and began their presentation in the traditional Dutch tongue which is not understood by today's majority. Their complaint was, of course, being treated as second class citizens.

Now, in 1994, on the eve of the passing of a resolution on native rights at the United Nations, I am hopeful that many injustices of the past can be just seen as such.

CLASSIFIEDS

100-BIRTHS

I would like to congratulate Peter (Pork & Cheese) & Leona for doing a good job which it was "a boy" on Sept. 16. From sis Kitty & nieces Nikita & Hay Mianscum. Good luck fr: Ojay

Congratulations to Paul & Harriet on the birth of their son Jonathan Percy Bryan Sept. 24 94, 9 lbs 9 oz. We wish you the best. Love Mom, Dad & Susie

Congratulations to Colleen and Alfred on the birth of their twin daughters Suzanne and Heather born on Sept. 22, 1994, from: friends in Mist.

101-BIRTHDAYS

Wishing a happy birthday to Pearl on October 19 and also to Julie-Ann on Oct. 13. Hope u gals have fun. From your pals: Jolene and Verna

Happy 5th Birthday!! to our lovely daughter Renee Rachel Dixon, on October 19. We love you & hope you enjoy your day. Fr: mom & dad & sister Amelia xxx

We want to wish a Happy Birthday to our sons Clayton Tomatuk on Oct. 28 and Randy Tomatuk on Nov. 1. From mom and dad.

We want to wish a Happy Birthday to our two brothers Clayton Tomatuk on Oct. 28 and Randy Tomatuk on Nov. 1. From your sister Betty and your brother Justin.

We want to wish a Happy Birthday and many more to come to Phillip Mark Stewart on Nov. 3. From the Tomatuks.

Happy Birthday to my Auntie Sarah Shecapio (Pooh) on Oct. 25. I love you so much it hurts. From your Nephew Wihaabanush Mianscum xoxox.

Happy Birthday to Katelynn Georgekish. Love mom, dad, brothers & sisters

I want to wish a happy 6th birthday to my sweet neice Amelia Moar on Sept. 9. With love: from your aunt Sarah R.

Happy 3rd Birthday to Naaman Moarsh in Nemaska on Oct. 27th. We love you so much fr. Mom & Dad, Linda & William, Natacha and Nathan Moarsh. ooxxoo

Happy 1st Birthday Delmer Atsynia Oct. 21, 94. Love mom, dad

Happy Birthday to my everloving Auntie Kitty Masty Sept. 17. I wish u both a very happy birthday, love u both very much. Fr: Desiree Blacksmith in Waswanipi. xoxoxoxoxoxox

I'd like to wish a Happy Birthday to my darling little nephew on Oct. 5th, to my brother Jeffrey on Oct. 9th, and to my cousin Brenda Cheezo on Oct. 10th. May these days be filled with laughter, with lots of love, Diane M.

Happy Birthday to Daisy Gilpin on October 4, from Eastmain, with love from mom, dad, sisters & brothers

Happy Birthday to my mom Daisy Gilpin October 4, with lots of love from your son, Kerwin

A birthday wish to my adorable nephew Albert Gilpin and to my cousin Anthony House Oct. 05 and to friends Jennifer Maypo & Dais Gilpin Oct. 4. Fr: Louise

Happy Birthday to my nephew (Willow) Anthony Oct. 5 and happy 1st birthday to my grandson Albert Gilpin Oct. 5. From Louisa

Happy Birthday to a great kid, Jolina Dixon, on Oct. 5. Lots of love, mom & dad

Happy 18th Birthday to a special friend Jennifer Amanda Trapper and many more to come. Love Barney and friends. P.S. I love you!!! xoxo

Happy Birthday to my dad, Morley, on Sept. 16, to my sister, Angela, on the 23rd, and to my brother-in-law, Barry, on the 30th. Love you all: Rachel Etapp

the Nation's CLASSIFIEDS ORDER FORM

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Happy 4th Birthday to Vincent (Jr.) on Sept. 26 in Wemindji with lots of love. From grandpa John in Whapmagoostui

Happy Birthday to our beloved mom Bessie on Sept. 1. From sons, daughters and husband Charlie. With lots of love. From: Nemaska xoxo

Happy Birthday to my sisters in Waswanipi, Diane C. Oct. 5, Flora M. Oct. 9. Best wishes & many more to come, enjoy your day with love, Harriet.

Happy 1st Birthday to Vernon Neacappo on Oct. 15. With love, Nellie, Devin, Katelyn in Chisasibi

Happy Birthday to Suzanne Cox on Oct. 26. From Nellie in Chisasibi

Happy 1st Birthday to JC Jean-Claude Matches who will be celebrating his birthday on Oct. 16. Love from mom & dad, Shayne, Delmer & Claudine in Chisasibi

To Micheline Cheezo: We wanna wish you a happy birthday on Oct. 21, 94. With lots of love, Adrian, Eleanor & Kyle

Happy Birthday to our son Joshua Salt who will be 5 yrs. old on Sept. 6. Hope all your wishes come true, you are very special to us all and we love you very much xoxoxo Mom & Dad & Bro.

Happy 5th Birthday!! to our lovely niece, Leona Vicky Hester, whose birthday is on Oct. 16/94. Hope you enjoy your day & we love you! Bertha, Sylvia and Stephane Blackned. From: Wask.

We would like to wish a Happy Birthday to our Granddaughter Leona Vicky Hester on her 5th birthday, on Oct. 16/94. We love you! From your Grandparents Gordon & Sarah Blackned.

Happy 1st Birthday to our daughter Heather Shem October 6, 1994. Love mom & dad. xoxo

MORE CLASSIFIEDS ON PAGE 26

CONTINUED FROM PAGE 25

A birthday wish to Nina Bobbish and I miss you in Wemindji on Sept. 28. From your best friend in Chisasibi.

We want to wish a Happy Birthday to Anne-Marie on Oct. 4, Victor on Oct. 10, Elvis on Oct. 13 and Caroline on Oct. 14. From: Chisasibi, Cluster C4, House #6

A happy belated birthday to our sweet niece Melissa, who turned 7 on Sept. 21, 94. Love from your uncle Raymond & Aunt Judy of Ouje-Bougoumou. xoxoxo

A happy belated birthday to my sister Betsy Wesley of Moose Factory, who celebrates on Sept. 30, 94. Hope you had a great time! Love always, your sister Judy in Ouje-Bougoumou, Qc.

I want to wish a happy birthday to a friend, Helen Salt, whose birthday is on October 10, 94. Hope you have a great one! Fr. friend always, Judy C.

We want to wish a happy birthday to Guylain Simard on October 20 of Ouje-Bougoumou. Fr. Raymond & Judy. (Thank you for the many things you've done for us.)

We want to wish a happy birthday to MaryAnn Capassisit on Oct. 20. Fr. Raymond & Judy (Ouje-Bougoumou, Qc.)

We want to wish a happy birthday to Clint Flageole on Oct. ? of Chapais. Love fr. Raymond & Judy

We want to wish a Happy Birthday to Frank Ratt on Sept. 5, Walter Asquabaneskum on Sept. 6 and to Catherine Asquabaneskum on Sept. 25. We love you all! Fr. Philip, Mary & Family. Gracie, Abraham & Lee-Anne, Wemindji.

"Happy Birthday" to my sister Cherish Stephen. Fr. Joels

Happy Birthday to our daughter Cherish Stephen from Waskaganish - love Mom & Dad (on Oct. 10/94).

Happy Birthday to Randy Kakabat on Sept. 14. Hugs and kisses fr. Catherina A. Wemindji.

Happy Birthday to Betsy L. on Oct. 29 and to Nancy L. on Oct. 27 and to our dad Isaac Loon on Oct. 25. We love you all! From the Loon girls & Joshua

I want to wish Nelson Mianscum fr: O-J, a happy 18th birthday on Oct. 12. You are a very special person & I love you! With love: Aunt Margo

A birthday wish to our nephew Albert Gilpin Jr. Happy 1st Birthday Oct. 05 from your aunts Louise, Joanne, Dina, Annie, Marilyn and yours is Stella

Yoyoyo. So I hear your birthday is coming up Darlene S. B. from O-Jay. Well hope you have a blast! I'll be thinking of you! Fr: a guy in Was. xxx

We like to wish Gordon Bosum Happy Birthday on Oct. 3, 94, and Connie Bosum on Oct. 22, 94. All our love, from the family.

I would like to wish a happy Born-day (Birthday) to my friend who is in Waskaganish Karen (Matches) Hester on October 16. From your friend who misses you a lot in Chisasibi, love in friendship Edith Gunner. I hope to see you soon, bye, take care my friend.

I would like to wish Happy 1st Birthday to a very special and very huggable nephew Albertsh Gilpin Jr. on Oct. 05 in Eastmain. From your much-elated Auntie Joanne Snowboy in Chisasibi

A birthday wish goes out to my cousin Anthony House. Hope your birthday is what you dream of... on Oct. 05. With love fr. Joanne

Happy Birthday to my sister Jeanette Loon on October 14. Hope you have a wonderful birthday sis. We love you from: Natalie, Donald & Natasha xoxo

103-ANNIVERSARIES

Happy First Anniversary to John and Christine Bearskin on Oct. 19, 1994. From Johnny and Shelley, Eastmain

Happy 15th wedding anniversary to our parents Linda & William Moar fr. Nemaska on Sept. 26th 1994. We love you so much from Natacha Nathan and Naaman Moarsh

Happy 25th Anniversary to our parents on October 14 George W. Gilpin & Margaret R. Gilpin in Eastmain, with lots of love from your children & grandchildren

Happy 40th Anniversary to Harry & Maria Scipio on August 17, 1994. Congratulations, we love you!! Love always Winnie & Brandon-Lee Scipio

For two wonderful people who share a very special love, Billy & Elizabeth Diamond. As you celebrate your 24th on October 23 we wish you all the best with love always, Lorraine, Eric, Twyla & Terrell Shecapio, Ian Russell, Sanford & Philip Diamond

Happy 51st Wedding Anniversary to Clifford & Emily Georgekish on Sept. 23/94 fr. Philip, Mary & Family, Frank, Gracie & Family.

To Sam and Margaret Bosum Oct. 22, 94. Happy 28th Anniversary, wishing all the best with our love. From: All the family and children

Happy 24th Anniversary to my parents Allan & Jane Loon (October 23). Wishing you all the best love from: Natalie & Donald.

201-WANTED

Wanted: Hockey equipment for a 4-year-old. Call Kathy at the C.S.B. (418) 923-2764

400-EVENTS

Concert in Chisasibi at Job's Memorial Gardens on Oct. 28 & 29. Featuring Uashau Stone, Chistin, Northern Eagles and Francine Weistche.

Anjabowa Daycare will be having its grand opening on Tuesday, Oct. 25, 1994. Everyone is welcome to attend this special event.

500-MISCELLANEOUS

We want to say Hello to our friends in Mist. Charlie and Harriet Trapper. Hope to see you soon. All the way from Eastmain Fred & Frances.

To: Nelson & Patrick Mianscum who I hold dear in my heart, "much success in your education, it will lead to higher & better opportunities." Don't give up, you guys make us all proud! Love always, Aunt Margo

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October 22 & 23

Maamuitaau travels to the Cree Nation Gathering, held this September at the old settlement of Nemaska. Leaders, Elders and youth talk about the future, the culture and issues facing the Cree Nation. Also a vignette profiling Clifford Georgekish demonstrating the making of a cache and how to use it.

October 29 & 30

The 35th anniversary of Wemindji is celebrated in a gathering of Crees on this week's edition of **Maamuitaau**. With special anniversary celebrations, the annual traditional retreat is a time for remembering the ways of the past and looking ahead to the future. Also a vignette profiling Emily Hughboy on the use of moss.

Watch **Maamuitaau**:

Fridays	18:00	CBC North and TVNC
	22:00	TVNC
Saturdays	06:45	SRC
Sundays	07:30	CBMT
	18:00	SRC

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The Nation is the only printed media serving the Crees and the Inuit of Northern Quebec. We serve all the Cree communities, including Mistissini, Waswanipi, Oujé-Bougoumou, Nemaska, Chisasibi, Wemindji, Whapmagoostui, Eastmain and Waskaganish.

With the new Route du Nord, Chibougamau will become an important commercial and recreational centre for the Crees.

We are looking for someone to sell advertising in *The Nation* to merchants and private and public organizations of the Chibougamau/Chapais region. French is required.

With your assistance we can realize the potential of this region - for the merchants and Crees.

For more information, contact Gilles Moreau in Chibougamau:
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On Aug. 12 at 2:40 a.m. Sarah Iserhoff (Jacob Happyjack) gave birth to a boy 4 kg 280 gr.

On Aug. 28 at 2 p.m. Evelyn Mark Victoria (Elijah Awashish) gave birth to a girl 3 kg 585 gr.

On Aug. 28, Claire Bosum (Kevin Martin) gave birth to a girl 3 kg 900 gr.

On Sept. 5 at 3:27 p.m. Sophie Trapper (Antonio Bosum) gave birth to a girl 4 kg 505 gr.

On Sept. 12 at 2:46 a.m. Sophie Shecapio (Ricky Bosum) gave birth to a girl 3 kg 575 gr.

On Sept. 13 at 9:20 a.m. Vicky Petawabano (Don Saganash) gave birth to a girl 3kg 940 gr.

On Sept. 14 at 3:04 p.m. Sarah Metabie (John Rabbitskin) gave birth to a boy 3 kg 73 gr.

On Sept. 15 at 8:42 a.m. Maggie Shecapio Blacksmith (Roland Thisdale) gave birth to a girl 3 kg 410 gr.

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